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THE REVIEW.

By ARTHUR PREUSS.

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* A writer in an Eastern paper suggests that a law be passed that no beer should be served in saloons, cafes, restaurants, etc., except directly from the keg, because a danger to the public health lurks behind the finely decorated silver and gold-plated apparatus through which beer is now commonly forced up from damp cellars and dirty corners. Every glass of beer not served directly from the wood, runs through lead pipes, fifteen, twenty, or thirty feet long, heavily iced, and lying curled in a square box. Beer at such a temperature as this arrangement calls for is of itself of great danger, as are the impurities and the sharp acids which these pipes are responsible for in any fluids passing through them.

* There is a new French verb now that will plague the purists. Its name is "*tomater.*" Ignorant people may think it is a noun; but it isn't, and the reason for making it a verb is not so strong as that which the school-boy gave to his teacher for calling a cow a verb. "All cows can't be called nouns," said he, "Our cow ain't no noun. She kicks. Every kicking cow is a verb." Just now they must be growing tomatoes pretty extensively in France. At least the verb "*tomater*" presents forcible evidence to that effect. But the meaning which the French give to the word would seem to come from the House of Commons. It is "to stone a fellow with tomatoes" ("*lapider à coups de tomates*"). After all it is an improvement upon our own verb, "to rottenegg," and as such it is respectfully submitted to indiscreet and over-zealous partisans in political campaigns.

IS CHURCH ATTENDANCE ON THE DECREASE?

Some weeks since the Boston *Transcript*, in an editorial leader, assumed that Sunday attendance upon church services had declined during the last few years, and based some arguments upon the fact. The assertion aroused marked interest throughout the country. In consequence the Church News Association of New York, adopting methods of its own and under its own control, set out to find the exact conditions obtaining in different parts of the country. The dates of October 14th and October 21st were selected—two, so if one proved stormy, the other could be taken for the test—and counts were made in ten cities thought to represent various sections. The cities selected for the test were Boston, New York (including Brooklyn), Philadelphia, Pittsburg, Cincinnati, St. Louis, Louisville, Chicago, St. Paul and Minneapolis counted as one, and San Francisco.

Exactly twenty-five churches were chosen in each city or group—in each center that is, for that number were chosen for both the Minnesota cities named. In Chicago it was possible to cover the whole twenty-five, but in all other cities the number fell off, the person employed not being able to attend to so many within the limited time. Inquiries were also made of church officers, but in most cases these were supplemented by tests by other persons. Particular attention was paid to the opinion of sextons, for any one who has ever had to do with counting congregations has learned the conservative leanings of sextons. In four of the cities the first date proved rainy, and in one it was learned that not all the people had returned from the country. In these the figures are for the second date named. In some cities also large churches were selected for the test. In others small ones were designedly chosen. This statement explains why the average in some cities is much higher than in others. In the following account of the test the names of churches are not given for the reason that such names indicate nothing. The test is: Whether fewer people are attending a given number of churches than formerly attended them, or whether more are doing so. While it may be true that certain churches may have been hit upon that are upon the upward grade toward prosperity and large congregations, it may likewise be true that churches whose immediate history is tending the other way were also hit upon. The churches were selected without previous knowledge on these points.

Twenty-two churches in Boston, some large and many small, were taken for a test. All are Protestant. The total number of persons attending them at the morning and evening service on October 21st was, actual count, 36,454. The number does not include a third service on the day named, and, although one or two churches were found to be having special services, one or two others were found to be pastorless. Inquiry was made concerning attendances, both from church officers and from members, and the universal report was that the number was quite equal, if not, indeed, a little above, the attendance in previous years. At the People's Temple different authorities placed the increase at from 100 to 300. At Berkley Temple counts have been kept through a series of years, the figures for October 21st, 1899, were 933, and for 1900, 1310. Records are also kept at Tremont Temple, and they show that attendance has not been larger there during the past twenty-five years than it is now. A man of twenty years' experience in Boston, who has studied the matter, expressed the conviction that there has been no decline in his time, and nobody could be found who could show figures to prove such decline.

A test of nineteen churches was made in the New York that used to be and sixteen in Brooklyn, or a total of thirty-five for what is now New York. Churches large and small were selected, and the total attendance was 44,661. Returns were also had from four Catholic churches, those first named having been exclusively Protestant. In the Catholic congregations there was not a larger proportion of men than in the Protestant ones, and pastors in all four deplored the falling off of well-to-do men, who it was admitted were much given to the neglect of religious duties. The figures for the Catholic churches, all services, were 19,442, and the testimony of those in charge was to the effect that the number was about the same as last year. In four of the Protestant churches there was a falling off from last year, but in two of them there were local causes for the same. In six churches records of last year were at hand, and an increase of 10 per cent. in attendance was shown. In three of them there were local causes and in the other three there seemed to be none.

Congregations in twenty-four Philadelphia churches were counted on October 21st. The total attendance, morning and evening or morning and afternoon, as the case was, numbered 29,664. Churches selected were uptown, in West Philadelphia and in Germantown, but only the regular public services, which the average person would attend, were counted. There were found two churches where the sexton said the number was smaller than last year, and inquiry failed to discover any cause. There seemed simply to be a falling off. There were, however, no records of last year, because none had been kept. Against these, six churches were found which had records for last year, and, indeed, for several years. They indicated a very small increase each year. Nine churches were found where sexton, clerk, and pastor agreed in saying the attendance was larger, but could give no figures.

It was impossible to get accurate facts from above twenty-one of the Pittsburg churches, and, to be exact, some of these were in the residence section of the neighboring Allegheny. Here the large churches were designedly avoided in the count. So were the pastors and sextons in all but four churches. No church was found with a record of last year, and the figures for the most part are those obtained simply by going and counting

Mr. Stead, the editor of the London *Review of Reviews*, tells us: "I learnt more of the inner secrets of the Catholic Church in Oberammergau than ever I learnt in Rome. Protestantism," he says, "that confines its gaze solely to the sublime central figure of this Gospel-story, walks with averted face past the beautiful group of the holy women.....But plant Mr. Kensit or Messrs. Morgan and Scott in the theatre of Oberammergau, let them look with dry eyes, if they can, upon the leave-taking at Bethany, and then, as the universal sob rises from thousands of gazers, they will realize, perhaps for the first time, how intense is the passion of sympathy they have sealed up.....Protestantism will have much leeway to make up before it can find any influence so potent for softening the hearts and inspiring the imaginations of men. If," so ends this reflection, "the light and warmth of a new day of faith and hope and love are to irradiate our world, then may it not be confidently asserted that in the old, old story of the Cross, lies the secret of the only power which can save mankind. In the Oberammergau nearly every house has a cross to top its front gable, and high up on the extreme craggy edge of the Kofelberg there stands that emblem of our redemption, as if to proclaim to all the world from afar off that it is the badge, the sacred standard of a Christian nationalism for all the villagers around. In like manner you meet the wayside cross along the broad roads of the valley and by the side of the narrow bridle-paths upon the slope of the hill.

If there be in all this a lesson for us Catholics—and above all, for those of us who are commissioned to bring others into the Church—it might be this, that there is only one thing that will make our churches and draw converts; one thing that will make the greedy world come to us with its offerings and ask to be admitted to the sacred shrine of truth; one thing to raise the respect for Catholic ritual and Catholic worship, as it has raised the respect for the poor peasants of Oberammergau as they are seen making their solemn Way of the Cross. And that one thing is not the flourish and blare of trumpets, advertising a grand preacher; not polished eloquence of the pulpit; not the choice of a musical repertoire attuned to suit the fickle tastes of the modern world; not the devise of short services or soft cushions in high-priced pews, or the cry of progress thrown as a constant bait to the national and domestic vanity of a people that grows restless in proportion to your catering to its desire for change. No; none of these things will bring us a growth of God's Kingdom here, but only and simply the study and the homely teaching of the life of Christ in all sincerity.

American Farming Methods.

The opinion recently expressed by Prof. R. I. Drummond of the West of Scotland Agricultural College, to a correspondent of the Chicago *Record* in London, relates to a subject too broad to be dismissed with a single generalisation. Prof. Drummond declares that American farming methods are bad; that particularly in the matter of dairy products the American producer is being outclassed by his Canadian rival, and that owing partly to his own methods and partly to the inactivity of the Agricultural Department at Washington, he is already behind the farmer of other nations.

When Prof. Drummond makes these sweeping assertions, he is obviously generalizing on a subject which in its length and breadth is scarcely mastered by the best agricultural authorities of America. It is easy to account for his opinions when it is considered that of necessity there is a vast difference between the farming methods of Great Britain and Europe and those of the United States. In countries where farms are small and crowded, it is inevitable that the ground should be cultivated with rigid economy and that the utmost care should be taken to prevent waste upon even a square yard of arable soil. The American farmer, with his magnificent stretch of broad acres, in many cases does not cultivate as economically as the European farmer, with his tiny patch of tillable land, because he does not have to.

So far, however, as Prof. Drummond's criticism may be of service in calling attention to certain needed improvements, his remarks are worthy of study and should be heeded both by the agriculturists and by the officials at Washington. It is quite certain, for instance, that the American farmer might materially improve his products and his profits by more economical and businesslike methods. With native energy and judgment the American farmer in perhaps an overwhelming majority of cases does his utmost to secure the largest product of the best quality. Whether there are at his disposal advanced scientific methods which he is not now using, is for the Bureau of Agriculture to determine. Nothing is more obvious than that, as the population of the country increases, native industry and judgment must be supplemented by systematic and scientific methods. It is to these scientific methods that the farmer must turn more and more to keep abreast of competition.

There are two sides to farming—the cultivation of the soil and the administration of farm operations and finances. The two are closely interrelated, but it is a question if the lack of profits in much American agriculture is not distinctly traceable to neglect of the latter feature. It is for the farmer who does not keep books, who does not secure the most economical distribution of his working forces, who does not compute accurately the causes of his profits and his losses with a view to a better adjustment of his means to his ends, to consider whether he is not standing in his own light. R.

LACORDAIRE AND MONTALEMBERT ON DE LAMENNAIS.

In a graphic pen-picture of de Lamennais and his work in the *Etudes* of May 20th, June 5th, etc., we find on pages 608 and 609 the following interesting traits:

".....Above all, in regard to the Church, the attitude of the *Avenir* (Lamennais' paper) was more than singular, and its boldness intolerable. Strange inebriety of passionate convictions! How was it that these men of feeling and faith did not notice that, by pushing their separatist campaign with such imperious ardor, they insensibly set themselves up in the place of the ecclesiastical authority, that alone is competent to decide a question of such importance? By loudly demanding the abolition of the Concordat, they tore, as far as they could, a contract made by the Church herself. Their conduct was no longer bold, but it amounted to usurpation. But does passion reason? And what a lesson for those who love bold initiative! The Church is an army. In what army may a lower officer, no matter how bright he may be, dictate the plan of battle with the consent of the general? If, at bottom, Lamennais had been right a hundred times (though I am far from admitting it), he was guilty of grave insubordination. Indeed, dazzled by himself, by his thought, he lost even the notion of the Church: he himself was the Church. He became a bold usurper when he conjured her to take the lead in the democratic movement and urged her on in terms that sounded rather like a command than a wish or an advice.

"On this grave pretension it is interesting to hear his most illustrious disciples, who later on passed judgment on him without knowing it.

"On Dec. 2nd, 1833, Lacordaire wrote to Montalembert, who was still hesitating to break away from the fallen master: 'You would like to see the Sovereign Pontiff quit resigning himself to the events that for 1800 years formed the divine policy of the Church. Do you wish that, without any human help and no other prop but divine Providence, instead of utilizing as much as possible what there is still good at the bottom of the lost cause, he should play the roll of a captain fire-eater or of an individual that has nothing but himself to lose?' Now, that was exactly what Lamennais intended in 1831 and what he made his auxiliaries strive for. And Lacordaire continues: 'Do you know what will happen to-morrow? Do you know the destinies of Europe? Are you sure that from this Liberalism that pleases you so much, there will not spring the most frightful slavery that ever weighed down the human race? Are you sure that the ancient servitude will not be re-established by it?'

"And Lamennais oracled on that day: May it please God that Lacordaire prove no prophet!"

In 1848 it was Montalembert's turn to warn certain Catholics who were too naively taken up with the new state of things; and, perhaps, never did straight Christian sense speak in juster, graver, fiercer accents, worthy to be meditated upon even in our day: "I can not help smiling when I hear it stated that Christianity is Democracy. In my youth I often heard it said that Christianity was monarchy.....I am convinced that both are aberrations of the same class—two forms of the same idolatry, the idolatry of victory by brute force and fortune.....No, Christianity is no more democracy than monarchy or aristocracy. The mighty sympathies Christianity inspires for the poor and down-trodden must not be held as in conformity in principle with democratic government; that would be committing the error of those who infer the doctrine of monarchical absolutism from the respect the Church imposes for the authority of Caesar.....Christianity lends itself to all forms of human government, but does not identify itself with any. Christianity is made to survive all powers.....It does not exist on earth to 'progress,' to transform itself, to march with the human race, as the courtesans of proud humanity pretend, but to show the way, to take this poor *orgeuilleuse*

uber Fragen des hoeheren Unterrichts, Berlin 1891, page 202). He appeals to his own experience in the physical laboratory: "The students coming from the classical schools were not so well prepared for mathematical and physical discussions during the first and second term as those that came from a Realschule (High School, where no Greek and only a little Latin is taught, besides mathematics, natural sciences, and modern languages.) But after a year's work they were able to labor independently and find their way without assistance. The others had then to stay behind considerably." (Ibid. p. 203.)

Prof. Virchow says: "If I could establish a school which would teach the classical branches as thoroughly as it was formerly done by our learned schools, so that the ancient languages were really understood, the ancient classics read with ease....I would be in favor of defending the classical schools with all firmness." (Ib. p. 761.)

Prof. Willmann says: "The classical training is the A B C of higher studies, wherein the last centuries have made no change." (Didactic, II, 118.)

The famous Professor Dr. Semper, of Vienna, an authority on architecture, demands as a preparation for the study of his art, like all other arts and professions, the study of the classics: "First," he says, "we need classical schools which aim at the formation of man in man (Bildung des Menschen im Menschen), the development of the faculties of the soul,—just the opposite of what the present industrial schools are doing. On this point the various schools for all classes of society ought to agree, although the amount and method of classical studies may differ. It is not the knowledge of the ancient languages and literature exclusively that should characterize those schools, but the aim and tendency, i. e., the development of the mental faculties." (Die textile Kunst, I, p. XI).

They all, the physicist, the physician, the architect, the vast majority of the ablest and most learned men from all classes of society, agree with Fr. Gietmann, S. J., and the editor of THE REVIEW. Other names might be added representing America (Verhandlungen, p. 90), France (p. 131), and England (ib. p. 206).

Now what induces all those men to rise up in favor of the classical studies? Because they are endangered, and Fr. Gietmann is right in deploring the waning of classical education in Germany.

A certain A. J. P. (who, by the way, does not seem to know that the Jesuits are no monks, but regular clerics,) finds fault with the editor of THE REVIEW (Vol. VII, p. 189) for publishing Fr. Gietmann's statement. "My experience," he goes on to say, "has convinced me that the theological student who has absolved a German gymnasium, reads and writes Latin with greater ease and correctness than any other."

In the first place, this was not in question, but "the waning of classical education in Germany." This, however, is a fact, acknowledged from all sides, so much so that a committee, only quite recently convoked by the Emperor, found it necessary to increase the number of Latin lessons. Does A. J. P. know anything of the reduction of classical studies in the German "gymnasia," that took place not quite ten years ago? As early as 1895, Dr. W. Schrader (Halle) said: "Although the new plan has not as yet been carried into the higher classes, there is a considerable waning of progress in the ancient languages and ancient history without any compensation in other fields." And Fr. Gietmann himself ought to be credited with some knowledge in the matter, since for the last 20 years he has been a teacher of the junior scholastics of the German province of the Society of Jesus,—all graduates from various German "gymnasia."

The graduate from a German "gymnasium" knows more Latin than any other, A. J. P. maintains. Can he prove his assertion? How far does his experience go? The Germans themselves are more modest. Prof. von Helmholtz, v. g., says of the schools of England, that their condition in this matter is better than that of the German schools. (Verhandlungen p. 206.)

The classical studies in Germany have found another enemy in the tendency to increase the so called Realschulen, and to demand for their graduates the same privileges as for those of the gymnasium. It was director Dr. Veterer, President of the house of representatives of Bavaria, who on April 24th, a. c., delivered a masterful speech, acknowledged as such by all parties, in defense of the classical studies.

He said:

"The classical studies, 'humanitas,' the common bond of all branches of learning, has thus far been the bond of our universities. A university must be a true universitas literarum, not a conglomeration of special branches and studies, but a common body whose members are united by the common bond of the 'humanitas' to be developed on the basis of humanities as taught by the 'gymnasium.' Young men with only a sufficient knowledge of German, French, and mathematics will be for the universities a 'rudis indigestaque moles,' at least for the deeper and more universal studies, especially in our materialistic and realistic age. I am convinced, it would be a national calamity to tamper with this basis of the universitas literarum."

Time and space forbid me to make more quotations, however tempting the subject.

May God grant that you may find in your midst in America a number of men equally able and ready to defend the classical studies.

EXAETEN, HOLLAND. H. H.

THE LESSON OF THE PASSION PLAY.

The Rev. Herman J. Heuser, editor of the *American Ecclesiastical Review*, has been to see the Passion Play at Oberammergau, and gives a thrilling account of it in the September number of his magazine. He draws a lesson from it which is well worth our thought. Writes Father Heuser:

All classes of men seemed to have but one impression regarding the Play as a dramatic representation, to wit, that here genuine religion was the source of genuine art.

To anyone, therefore, who should undertake to analyze this influence coming from the simple peasant community, which knew nothing of the common-place tricks of worldly conceit and artificial impressiveness, such a spectacle as that of the Passion Play at Oberammergau might reveal in a simple way the secret that draws souls to the recognition of truth and enamors with its beauty. For is it not this that we priests aim at in all our effort for the upbuilding of the Church? For this we collect and urge and worry—to have the people attend the regular services; to bring them together in the enjoyment of such pleasures as would keep them at least from losing the faith of their fathers and the virtue of their mothers; to reawaken the fainting zeal for works of Catholic education and charity and devotion, by revivals and missions. For this we employ all the knowledge and wisdom of our theological training in the seminary, all the resources of modern civilisation and social progress. Yet here is a small community of peasants who seem to have no trouble in accomplishing all that we aim at, and without any pretence of being our superiors in the art of religious teaching; yet such they are, despite the easy condescension of the gray-eyed, keen-witted strangers who smile half in compassion at the simple ways of this unlettered people, because they believe that they could teach the peasant the trick of improving the roads to wealth. But the Oberammergau folk obstinately refuse to become singers and actors in the great towns of the north, or in America, and in this they show that they realize their missionary power.

The people of Oberammergau are in truth preachers of the Gospel. They repeat the one great sermon of the Passion. Beyond this they have no priestly power. They are not, and do not pretend to be, extraordinary saints like St. Bernard of Clairvaux, or St. Bruno, or St. Francis, who drew men by the silent magnetism of their union with God. Nor do they go forth to call together the people. They make no effort to attract attention. They will make no concession to the weak and sickly prejudices of the curious tourist world in anything that concerns the truthfulness of the message which they preach. In fact they simply say: "We are going to have our devotion of the Way of the Cross this Sunday morn. Our church, the dome of which is God's fair sky, is open unto all. If you will come, come! We do not flatter you; we have no Parisian comforts to offer you; but we will do our best to have the road thither smoothed for you, and we can give you simple bed and board, if you will pay the expense, to compensate for loss of time from our work, and to benefit our village common, and to adorn our little church which holds the tabernacle of the great Lord from Whom we draw all our art."

Thus Oberammergau may be said to be a mission church to which people flock from all parts of the world to hear a single sermon on the Passion of Our Lord; and though it is preached in a language which many of those present hardly understand, and though it keeps them in their uncushioned seats for eight hours of a single day, only partially sheltered from wind and rain, and though it is not a sermon that tells them what might flatter their vanity, but rather one that speaks to them of their tremendous debt, their awful responsibility, their guilty neglect; yet the strange comers all harken to it with singular patience and seem to remember only the tender compassion that flows like an undercurrent through all the sounds of warning and reproach which the sacred theme suggests.

And the impression is not merely one that acts upon the momentary sense and starts the sob and tear from the kind heart. Hear what

the persons present. The average was 728, and the total 15,288. Two of the four pastors inquired of, said the number in attendance was larger than on the same date last year. Others were not communicated with. An effort was made to avoid counting congregations in churches where the comparison and the conditions would be unusual, as that they were without a pastor, or were holding some special service. Much intelligence was exercised in the count, and it is believed to be a fair one.

The Cincinnati count covered only seventeen churches. These were Episcopalian, Baptist, Christian, Presbyterian, and Lutheran, and were down town, in Mount Auburn, and out in Walnut Hills. None were found with records kept in previous years, but several sextons were discovered who had been quietly keeping tab. Three reported a falling off, and one only was able to account for it. Five pastors expressed the opinion that the congregations were slightly larger than last year, and one that his were considerably larger. Statements from people carried out the opinions of pastors. As in Pittsburg, small churches only were selected, but the total attendance was 9061.

Attendance at nine Louisville churches was counted, and a total of 4275 persons found at morning and evening services. The list included Methodist, Episcopalian, Baptist, Presbyterian and "Christian" churches. As a rule evening congregations were found to be small, but in six of the nine churches the proportion of men worshipers to women worshipers was a little below two to three, an actual count having been made. Counts were not made in all other cities, but where they were the Louisville proportion seems to be about normal, or possibly a little above.

Downtown and better residence sections of St. Louis were covered by the congregations of the eighteen churches in which figures were obtained. The highest number found in any one church at any one service was 751. The date was October 21. Five sextons said the count shower larger attendance this year than last, but declared there was no special reason. Churches in which attendance was counted included Methodist, Christian, Episcopalian, Lutheran, United Brethren, Congregational and Presbyterian South. The total number present at the eighteen churches was 11,592.

The full assignment of twenty-five churches was counted in Chicago. Eight churches were found which had kept records of attendance on September 30th, or the Sunday falling nearest it, for several years.

These churches, like the other twenty-five in the test, covered every part of the city and large and small congregations. They also cover three principal religious bodies. Three of the eight showed a total annual loss in five years of 476. Local conditions were easily seen to have affected two of them. For the third no apparent reason could be found. The other five, where records had been kept for five years or more, showed steady advances year by year. The growths were not great, the total in all of them in five years footing up 2872. But the annual average of all had steady upward tendencies. For example, the Sixth Presbyterian Church of Chicago is located in what appeared to the person making the count to be a hard and unpromising field. The morning attendance for 1899 averaged 317; for 1900 to date, 330. The evening attendance at the same church in 1895 averaged 125; in 1896, 129; in 1899, 215, and for so far this year 270. This Sixth Presbyterian Church is an individual case, but, from a list selected without special intent, nothing was discovered of an opposite character. It is not intended to be said that there has been no marked falling off in any churches; simply that this canvass did not discover any. Figures were secured, among others, from St. James and the Epiphany Episcopal, the First Baptist, Immanuel Baptist, and the Oakland Methodist. In the First Baptist, it was found that the attendance was about the same as on the same date last year; in all others named 5 to 15 per cent larger. This was the general testimony of clerk, sexton, pastor, and church officers. The total number of worshipers, two services, twenty-five churches, was 29,450. As a rule, the larger churches of the city were chosen for the test. This was done because in some other cities small churches were selected.

For purposes of this count, St. Paul and Minneapolis were considered as one populous center. Special attention was given to Lutheran churches, which are numerous in the Northwest. Returns from seventeen different churches were obtained, and the total attendance at all of them was 19,298. Here, as in Chicago, the larger churches were selected. Five churches out of the seventeen produced evidence satisfactory to the enumerator that attendance upon their service is larger this fall than last. Two admitted attendance to be smaller, and could give no reason beyond the fact that the people did not come. Four said they were holding their own, and the others did not know about attendance records. Some declared that hereafter they would keep records for the third Sunday in October of each year. A special request was made of twenty-five church officers, in writing, for particulars of decline in attendance, if any. One church treasurer responded, saying there had been a decline, and mentioning a cause, which was local.

Eighteen San Francisco churches, selected at random, and covering all principal Protestant bodies, were tested in the usual way. The total attendance for the day was small, being only 6324, but of the eighteen nine showed the attendance to be on the increase. That is, it was the testimony of the sexton that such was the case. The striking feature was the small proportion of men. In the city where the opposite had been expected, the proportion of men worshipers seemed to be less than in other cites, although no exact statistics were made on the point.

It is the intention of the association making these records this year for the first time, to continue them annually hereafter, and thus be provided with something with which to make comparisons. It begs to point out in regard to this year's canvass only one thing, and to leave the reader in all other things to draw his or her own conclusions. That one thing is that persons making the above counts were, for the most part, in no way interested in finding facts one way or the other. They were in no way in collusion, and reported from widely separated centers just what they found.

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* A new prophet has arisen in the columns of the *Revue des Deux Mondes*, foretelling the mosquito will prove the ruin of United Italy, as it did of old Pharao and the Egyptians. However, he forgot to say whether the mosquito is as shy of the "clerical" skin as its cousin, the sciniph, was of the Jews. If it is, the Roman question would be settled by mosquitos, something new under the sun.

Some Remarks Regarding the Study of the Classics.

Coming home (to Holland) from an extended journey through Northern Europe, I was especially delighted to find on my desk copies of that excellent paper "The Review." I know, I am not the only one who is delighted every time when he can sit down and partake of this literary repast.

There is a small article "The Study of the Classics" (vol. VII, p. 182) and a communication in the Open Column (ib. p. 189) to which I wish to make a few remarks. Although it may seem superfluous for the readers of The Review, to add testimonials in favor of the classical studies, yet a few striking declarations may be welcome. I have before me a pamphlet "Die Heidelberger Erklaerung in Betreff der humanistischen Gymnasien Deutschlands." The increasing attacks upon the classical schools (die humanistischen Gymnasien) induced several professors of the universities of Heidelberg to circulate a declaration in favor of those schools. Although it was sent out at a very unfavorable juncture (July, the begining of vacation time) it received in a very short time nearly 5,000 subscriptions from all classes of persons of higher education, professors of theology, philosophy, law, medicine, history, art, natural science, German, Romanesque and English philology, national economy, statistics, agriculture, mathematics, technical branches, from famous authors, representatives of the press, bishops, priests, superintendents and ministers, lawyers, physicans, officers of the army, merchants, artists, members of the Reichstag and the various "Landstaende," etc., etc.

The declaration reads as follows:

"We do not maintain that the classical institutions of our fatherland are perfect, nor that the management of the same is faultless. The sad picture, however, which is circulated concerning education and instruction in our classical schools, the development of mind and heart, the state of bodily health, does, according to our observation, not agree with the reality, and stands in strong contradiction to the experience made concerning the pupils of these shools in the universities and the various branches of learning, as also with what they have achieved in their later lives as citizens and members of their various professions. We believe that the German nation has every reason to be grateful for what has been, and is done by the German classical schools, and we deplore that the old habit of disregarding our own appears here concerning an advantage that has frequently elicited the envy of foreigners.

"There may be room for various improvements both in the organization of the mental and bodily development of the students and the method of treating the various branches; but the principal and characteristic features of our classical schools, especially the study of the Greek language and literature, are to be kept intact. Only such changes as may improve and develop the existing conditions are desirable, without doing away with an institution upon which the flourishing state of German scholarship and the ability of a number of the most important professions rest."

The famous Professor von Helmholtz declares:

"We consider the study of the ancient languages as the best means for the training of the mind." (Verhandlungen

EDUCATION.

SOME OLD-FASHIONED DOUBTS ABOUT NEW-FASHIONED EDUCATION.

Mr. L. B. R. Briggs has a paper under this caption in the October *Atlantic*, which deserves attention.

He dwells very much on one point, which is certainly overlooked — the importance of education as a means of strengthening the weak side of one's nature. Everybody recognizes this in moral education: if we find a child naturally truthful, we do not waste our time in training him not to tell falsehoods; on the other hand, if we find his sense of responsibility weak, we endeavor to strengthen it by awakening him to the importance of it. Now one fashionable hobby in modern intellectual education is to find out the strong predilection of the student and to cultivate that. Another is to make all study attractive and agreeable both in kind and in method. The student comes to the teacher "with a bill of rights in his hands," and says, "Mind, you must not be dull, or I will go to sleep; you must attract me, or I shall not get on an inch; you must rivet my attention, or my thoughts will wander." Education was formerly too ascetic and disciplinary, and we have gone to the opposite extreme. The writer insists that we have gone much too far. According to the view which he holds up to ridicule, it is doubtful whether we ought to train the memory over disagreeable things, like the multiplication-table, at all.

§ If we may trust the report of the United States Commissioner of Education, which has just been made public, there are 16,738,362 pupils in actual attendance in the various public and private schools throughout the Union and the recently acquired Spanish territories. Of this vast number, we are told, 15,138,715 are enrolled in the common schools, elementary or secondary. The figures are impressive, as millions in any guise always are to the American mind; but when one remembers the quality of the instruction imparted to these vast numbers of youthful intellects, one can hardly be expected to be too hopeful. We once heard a superintendent of schools in the West say that mere instruction, the knowledge how to get on in this world, was the fetich before which the American public grovelled with a superstition as unreasoning and as unassailable as that of any West Coast African tribe. The man who said that was not a Catholic, but he was a serious man, a thinker, well read and cultivated. His remark is worth pondering. *Providence Visitor*, Oct. 27th.

§ Under the heading "A Catholic Lay College," we read in the *Catholic Universe* of Nov. 2nd:

"The first experiment in the United States in the line of a secular lay college is under way at Wichita, Kan., where Mr. Merwin-Marie Snell is president of Albertus Magnus College.

"The prospectus of the new college announces that while young men only will be admitted to the regular college course, the special classes and post-graduate courses will be open to youths and adults of both sexes. It will follow a somewhat novel plan. Mathematics and all foreign languages, except the simple Church Latin, will be optional. This will make possible the substitution of a wider range of studies, particularly philosophy and theology and social science. There will also be special departments for the study of heraldry and genealogy and Oriental history, literature, philosophy, and religion."

An interesting experiment, to be sure, but not at all likely to prove successful. A. P.

§ "Credo," in the *Denver Catholic* (Nov. 3rd), develops a thought which has already found utterance in THE REVIEW:

"The withdrawal of the Christian Brothers from the teaching of Latin and Greek, seems to open the way to their teaching technical schools in connection with their teaching in parochial schools. The need for technical schools to prepare the way for an education in the trades is becoming more apparent each year. Every one has not the taste for one of the socalled learned professions nor the time to get all the good that can be obtained from a classical education. Such persons might receive valuable help if they had an opportunity to prepare the way for a trade in the way that can be had in a technical, or, if you prefer to call it so, a manual training school. The old method of training a boy to a trade in the apprentice system has broken down. It shows the wonderful adaptiveness of our workers that notwithstanding the lack of steady training, skilled artisians yet continue plentiful. The skilled mechanic to-day, as always, can make his way in the world. He can always give value for the living he gets, something that can not always be said of college educated young men. It seems to me that the recent decision of the Christian Brothers will tend to a development of manual training and of technical schools. The same energy and ability that made them such a force in the development of Catholic parochial and high schools, will also make itself felt in this new line."

OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of THE REVIEW does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

A COMPLAINT.

TO THE EDITOR OF THE REVIEW.—*Sir*:

What encouragement exists for laymen to take an interest in the reading of the gospels, the epistles, and the announcements, when, as a rule, they are recited inaudibly in nearly every church in the city? I refer only to "English speaking" churches. A majority of the officiating priests can not be heard in the tenth pew, and only then by the favored few through intense attention. In these cases, the greater part of the congregation hear absolutely nothing but a mumble of words. When the instruction is reached, the voice of the instructor is generally, but not always, raised to a pitch enabling about one-half of the congregation to hear it. These statements present the case moderately. When the prayers after mass are said, to which the congregation is expected to respond, they are, as a rule, repeated in a confidential and hurried manner to the acolytes—but the mass of the congregation hear nothing to which to make response. With such poor encouragement, is it any wonder that many Catholics become indifferent and careless as to forms? Generally, the voice of one priest may be depended upon by a congregation — seldom more. Must this be always? Why?

WALTER J. BLAKELY.

ST. LOUIS, Oct. 23rd.

CONTEMPORARY RECORD.

THE CENSUS OF 1900.

The census office at Washington has announced the total population of the United States to be 76,295,220, a gain of 13,225,464 over the 63,069,756 enumerated in 1890. The number is greater than the conservative estimates calculated on the study of the rate of growth, although far short of some exuberant predictions wholly based on a patriotic desire to astonish the world. The increase is approximately 21 per cent in the ten years. Out of this total population, residents to the number 74,627,907 are found in the forty-five states, the remainder being credited to the territories and including citizens in national service abroad. The returns seem to be complete except from Alaska and from some of the foreign military stations, these being estimated from the best data obtainable.

Illinois, Wisconsin, and Minnesota are the only States touching the great lakes which show a percentage of gain greater than 21 per cent, the national ratio, Indiana, Ohio, Michigan, and Pennsylvainia falling below that rate of increase. Of the southern states Alabama, Florida, Georgia, Louisiana, Mississippi, and Texas rise to or above that ratio, Florida with 35 and Texas with 37 per cent, while Arkansas, Kentucky, Missouri, North Carolina, South Carolina, and Tennessee fall behind it. The New England States are not all slow of increase, Connecticut, Massachusetts, and Rhode Island being above normal, Massachusetts with 27 per cent gain. Maine, New Hampshire, and Vermont, however, show but 5, 9, and 3 per cent advance, respectively. Of the Atlantic coast middle states Delaware, Virginia, and Maryland fall far below the average rate, New Jersey and West Virginia rise over the datum line, while New York barely shows 21 per cent gain over 1890. Idaho with 90 per cent, Montana with 84, North Dakota with 76, Washington with 48, and Wyoming with 53 maintain the western reputation for rapid growth, California, Colorado, Oregon, and Utah passing well above the 21 per cent line, but less sensationally. Iowa, South Dakota, Kansas, and Nebraska are the middle states showing slow growth, with a gain of 18, 11, 3, and 1 per cent respectively. Nevada is the only state showing a loss. The territories, of course, outstrip all competitors, Oklahoma particularly, with a gain of nearly 550 per cent in the ten years. One of the results of the census undoubtedly will be a new congressional apportionment. Upon the present basis of representation the national House of Representatives would be increased so as to be unwieldly. Probably a new basis of representation will be decided on.

* Those three letters from Catholic Indian schools in the November *Messenger* read like an irony on Father Malone's attack on Bishop McFaul. However, to suppress names and dates is not good policy. Already too much has been said about the "wily" Jesuits; such proceedings give an occasion of repeating the accusation of craftiness and insincerity.

reporter. In the present instance, after the first page, he practises much self-restraint. He points out that in order to understand the Russia of to-day, we must not overlook the fact that the Russians have ceased to be a mimetic nation; though they do import American engines, they no longer copy Western civilisation. To be Russian to-day is to be patriotic, to be Muscovite—not to follow the mode of the outside world, but to wait confidently "till the outside world shall learn that the Russian mode is better, and shall lay aside its heathenism, its parliamentarianism, its socialism, the license it calls liberty, and all its other wickednesses, and walk in the only path of religious truth and social security." In other words "Russianism" is cultivated by modern Russians just as what the French call "Pan-Britainism" is cultivated in England.

The same movement is going on in every leading country in the world, including our own happy land, in which the young thinkers hold that, whatever it may mean, the great object in life is to be "American." The strange part of it is, that no nation thinks well of the movement in any other. The new patriotism has behind it quite a different sentiment from the old "nationality" feeling of fifty years ago. The old nationality movement was humanitarian, liberal, and sympathetic. We in the United States sympathized with it in Hungary, in Poland, in Italy, in Ireland. One of its latest manifestations (in recrudescence, perhaps) is the sympathy felt in the United States for the Boers. But the new nationality movement, whether in Russia, China, or "Pan-Britain," is essentially local, exclusive, selfish, reactionary, and often oppressive.

Mr. Norman confirms the impression which most foreign observers have given, that the germs of modern civilisation hardly yet exist in Russia. Not only is it a theocracy and a despotism, but there is as yet no middle class (though there are signs of one, owing to the spread of commerce and manufactures); and, as to all questions of government, the Russian mind is in a mediaeval state. "Drop into conversation with your neighbor in the railway carriage, and in ten minutes you will be disputing hotly over some purely abstract proposition, connected, nine times out of ten, with the possibility of a perfect social state." In other words, the Russian mind as to government is at least four centuries behind the Western mind. Of the modern "positive" method in such matters, even their best literary men, like Tolstoi (here interviewed), have not a glimmering of an idea.

Why Girls Read Boys' Books.

Within the last thirty years an entire new literature has grown up in this country in the shape of books specially written for boys and girls. Juvenile books now constitute perhaps one-third of the total holiday output of the publishing houses. A curious feature of the case is found in the fact that there are three or four books for boys where there is one for girls. Why should this be so? Boys are no more given to reading than girls are, if so much. Yet every year shows an increasing discrimination against the feminine half of our youthful readers. An actual count of the juvenile books received by the Chicago *Tribune* reviewer since the opening of the fall season shows a proportion of nearly five to one in favor of the boys' books of adventure.

An explanation for this state of affairs is offered by Everett T. Tomlinson, a writer of juveniles, in the November *Atlantic*. He says the girls are reading the boys' books, and rather prefer them to the milder and more preachy books written especially for girls. He cites the case of a maiden of 12 who recently made out a list of sixty-eight "favorite books" at the request of a prominent librarian. Twenty-seven of the sixty-eight were books written especially for boys and only eight were books for girls; the rest were works equally well adapted to either class. Thus, while few boys can be found who will read books written for girls, the converse is markedly true, and the sisters are reading their brothers' books with almost as much avidity as the boys themselves. The publishers have not been slow to note the fact, and are issuing an increasing number of books that appeal to boys and girls alike. The distinction between the two classes of books is rapidly disappearing.

Mr. Tomlinson explains these changes by ascribing them to the more active outdoor life of the girl of to-day. The days when girls remained indoors and worked samplers and guarded their complexions have ceased to be. Girls and boys now hold their own together on the golf links, on the tennis grounds, or with the bicycle. Girls go to see athletic games and are themselves acquainted with the gymnasium. As a natural consequence the literature of action, which appeals so powerfully to boys, has its attraction for the girls as well.

The change is only the most recent step in the movement away from the artificial and often mawkish Sunday school book of a generation ago, which was the beginning of modern juvenile fiction. The time seems to have come when girls as well as boys demand fiction characters with red blood in their veins, and neither is content with the promise of an early demise and a cherub carved on his or her tombstone. It is a matter for congratulation that healthful juvenile books of the newer and better kind are to be had in abundance. J. W.

A WILY PALMIST.

A friend in Kansas sends us the following clipping from the Kansas City *Star* (Oct. 28th) and wants to know, "Did his Grace of St. Paul ask, 'Where, O where is that red hat?'"

The clipping reads in part:

"At the Coats House!

"Madame Fauvette, World's Most Famous Scientific Palmist.

"Her First Tour of the West.

"The following is a partial list of notables whose hands have been read by Mme. Fauvette:

President McKinley,
Mrs. McKinley,
Ex-President Cleveland,
Mrs. Cleveland,
Ex-President Hayes,
Mrs. Hays,
ARCHBISHOP IRELAND,
Admiral Dewey,
General Miles,
Senator Hanna,
Senator Foraker,
Warren Leland,
William J. Bryan."

We can not answer the question. The name Fauvette smells somewhat of "savagery," yet while the Archbishop of St. Paul finds it important enough to declare for what side we will vote, it might be worth while for him to declare that Fauvette woman a liar.

J. F. Mellvss.

IS IT A BOOJUM?

No apology is needed for placing before our readers the following timely and profound editorial of the Chicago *Journal* (Sept. 22d) on the "Psychological Norm." Who has not felt at times a distressing void within him, that could not be filled by anything short of platitudinous profundity or eclectic psychological phenomena? And to think that Dr. Helen is now about to satisfy this interior yearning with so simple a thing as "the psychological norm!" Our undying gratitude is due her.

"In the course of a scholarly editorial criticism of Dr. Helen Bradford Thompson's work on 'The Determination of the Psychological Norm,' the *Times-Herald* expresses the opinion that, so far as psychological research is concerned, there is not an asylum in Europe that can be compared with the University of Chicago. It is proper to add that by asylum is not meant a place for the detention of persons with a maximum number of wheels, but rather a place of research.

"While we yield to none in our admiration of the University of Chicago, a regard for the facts compels us to take issue with our neighbor's sweeping statement. We in this country have but a faint conception of the profound research and subtle experiment that is going on in our own psychological asylums; and the profundity of our asylums is but a shallow meadow stream compared with the dark, still tarns of German psychology. In those abysmal depths wonderful experiments are made. They seem incredible when related; therefore we shall not relate them.

"But who can read Herr Blitzen Donnerwetter's eight-volume treatise, (Prolegomena to a discussion of the Avolation of the Psychologic Norm; with a Sublimated Deduction of the Categories; Supplemented by a Propaedeutic Appendix)—who, we say, can read this profound work without the conviction that our psychology asylums are no more than kindergartens?

"Just what the psychological norm is, has been a bone of contention among the scientists. Some have held that it is related to the snark family, while others incline to classify it as a boojum. Experiment has been pushed about as far as it can be pushed, because, to ascertain facts of value concerning consciousness, sub-consciousness, and sub-subconsciousness, it is necessary to keep the 'subject' alive. Having made the tests, the rest is deduction.

"We have not yet read Dr. Thompson's book, but we mean to. Prof. Angell says nothing better of its kind has ever been done. We should like to believe this, but our confidence in Herr Donnerwetter it not easily shaken."

by the hand, to guide and lift her up on her march where she stumbles oftener than she advances."

Lamennais, Lacordaire, Montalembert, are frequently exploited by our Liberals to bolster up their shaky doctrines; but words like those quoted are ignored.

J. F. Meifuss.

THE CATHOLIC PRESS OF BRAZIL.

In our efforts to broaden the view of The Review, we had addressed ourselves to the Jesuit Fathers of Brazil in order to get some exchanges. They kindly mailed us a bundle of papers for selection, and from an accompanying letter of Father M. Muesch, S. J., of Porto Alegre, we learn some interesting things about the Brazilian Catholic press.

Like so many other things, the Catholic press of Brazil has not been what it should be. A daily Catholic journal is as great a desideratum there as here, although no city of any importance is without its daily political paper, filled mostly with petty partisan or personal quarrels, *ad nauseam*. Most of them, while not directly hostile to the Catholic religion, are "broadminded" or quite indifferent.

The German Catholics have so far but one paper, *Das deutsche Volksblatt*, founded by the Jesuit Fathers in San Leopoldo in 1871, chiefly for the purpose of defending Catholics against the unjust attacks of other German papers, such as the *Deutsche Zeitung*, the *Bote*, etc. The growth of the *Volksblatt* from 1871 to 1891 was slow (from 250 subscribers to 800); since then, under the able management of Mr. Hugo Metzler, it has reached a circulation of 2,500, the largest of any Catholic paper in Brazil.

Among the Portuguese Catholic papers published in Brazil, the best edited is the *Estandarte*, lately started by the Benedictine Fathers of Bahia. The oldest (thirty-five years) is the *Apostolo*. Both are bi-weeklies. Another fairly edited Portuguese journal is the *Estrella* of Curytiba.

Our informant lives in hopes that the *Estandarte* will soon develop into a daily by the united efforts of the bishops, who, since their return from the Latin-American Council in Rome, have issued a joint pastoral in which they fearlessly denounce the apostasy of the republican government and indicate the proper measures to be taken against it.

We hope Father Muesch is not mistaken; pastorals are more easily issued than daily papers founded. However, we are assured there is much solid religion left in the Brazilian people, which, by proper instruction and direction, justifies the best hopes for the future; the more so as the banished orders have resumed their former activity—Franciscans, Benedictines, Jesuits, etc. In the State of Rio Grande there are no less than 70 Jesuit Fathers occupied in college and mission work.

As we have stated before, separation of Church and State is not the ideal, but under certain untoward circumstances, it may be the best condition for the Church. And so it seems to be for the present in Brazil, until Catholic life becomes strong enough to harmonize both again.

We hereby publicly express our thanks to Rev. Father Muesch for his kind efforts and information.

Arthur Preuss.

Does the Catholic Church Condemn the Dissection of Bodies?

By a decree of Feb. 17th, 1300, inserted into the Corpus Juris Canonici (Extrav. Comm. lib. 3. tit. 6, De Sepulturis; cap. 1, Detestandae) Boniface VIII. condemned an abuse that had crept in little by little, through thoughtlessness rather than malice (*improvide*, as he says himself,) and consisted in this: When a distinguished man had died, away from the place where he was to be buried, the corps was disemboweled, the members cut off and dissected, then boiled in water until the flesh separated from the bones, which alone were transported to the place of burial.*) One readily sees that such a barbarous custom was entirely opposed to the veneration the Church has always inculcated for the corpses of the faithful. The Pontiff forbade it under pain of excommunication, except when a Christian died among infidels. Consequently, this decree does not aim at scientific dissection, which was not even known at that time.

Benedict XIV., when still a Cardinal and Archbishop of Bologna, published his "Institutiones ecclesiasticae," of which chapter 64, "De cadaverum sectione facienda publicis academiis," treats our question at some length. Having quoted several prominent physicians in favor of dissection, as being an advantage to the progress of science and the good of humanity, he shows that such dissection does not fall under the condemnation of Boniface VIII. Then he speaks about the serious disturbances caused by the desire of obtaining corpses for that purpose and relates how St. Francis of Sales, when a student at Padua, had fallen a victim to a disease, thought to be mortal, and bequeathed his body to the medical faculty, in order to decrease the bloody quarrels to which the procuring of corpses gave rise. Then the Archbishop of Bologna lays down these rules: 1. that for the bodies of executed persons the civil authority is to be asked; 2. for all others the diocesan authority has to give a permit, on condition that all the funeral rites have been performed (Cf. Prompta Bibliotheca, Ferraris, s. v. "Cadaver").

Thus the Church does not condemn the scientific dissection of corpses, but whatever is contrary to the respect due to the dignity of a Christian or of human nature. The indecencies committed in this connection by certain low individuals dishonor science and bring their perpetrators below the level of brutes, which may tear and devour to still their hunger, but never insult corpses.—*Revue Ecclesiastique*, vol. V, No. 1.)

*) In The Life of St. Elisabeth, by Montalembert, chapter 21, we read that the body of her husband, the Landgrave Louis, who died at Otrante, Italy, was handled that way and the bones only brought back to Thuringia. This occurred about 70 years before the promulgation of the decree mentioned.

LETTER FROM INDIA.

Dacca, Sept. 24th, 1900.

I have just read Mr. Snell's "Explanation and Apology." Your readers, no doubt, have formed their own judgment, and I trust it is one full of that respectful and prayerful sympathy which a Christian feels for one who sincerely repents of a past fault or error.

I have no argument with Mr. Snell, who personally is a stranger to me. Those who have been prominently connected with the Chicago religious parliament, be their name Snell or anything else, should know that they have been prominent in an event which has been hailed by the enemies of altar and dogma in all lands as a decided victory of their position (v. cit. Weiss' "Apologie," vol. 3., p. 285, etc.) and an event which has injured the prospects of Christianity in India, in particular, to an extent that no penance and no counter-efforts can ever repair. Whilst it will always be praiseworthy on their part to bear testimony to the truth, it is not, in my opinion, becoming for them to declare who are the real Catholics of the present age, especially if this declaration be made in the teeth of those who would have made the Chicago scandal impossible if it had been in their power; or if the declaration be made upon so-called principles which are found enfolded and developed and exploited in every possible direction in those very philosophical systems of India which they have helped to glorify at the expense of Christian truth. It is useful to keep all this well in view, for some of those very gentlemen have shown an inclination to appear scandalized at the barrenness of missionary effort in India.

In the meantime it will delight Mr. Snell to hear that about four months ago, the *Sophia* resumed publication, and that from a monthly, as formerly, it has become a weekly,—offering ampler room to its contributors. I have been a careful reader of *Sophia* from its inception, and whereas I can not recollect to have seen Mr. Snell's name on its pages as a contributor, I now love to think that some of the good and telling arcticles which I have read in *Sophia* were the work of his pen, Further productions of his manifestly able pen will be greeted with pleasure, I am sure, by the readers of *Sophia*, especially if they be in the sense of his "Explanation and Apology" and his name appear plainly with them.

Swami Vivekananda, completely out of view for some years, is again heard from,—at the Paris Exposition. It would seem that his managers sent him to school to learn French and to get off some lectures and speeches in French. I have already given it as my opinion that this so-called Indian monk, like the monkified American women of whom we hear occasionally, are under a regular management. Vivekanada fits well into that kind of thing, for, as I have informed your readers on a previous occasion, from an amateur stage actor in Calcutta he has evolved into a Swami. So little is heard, however, of his sojourn in the French capital, that it may be surmised he does not make the same furor there as in America. His managers did not succeed there to have him pose side by side with the Cardinal, where his "gorgeous silken oriental drapery" would "vie with the splendid cardinalitial robes," etc., etc.

†P. J. Hurth,
Bishop of Dacca.

RUSSIA OF TO-DAY.

In *Scribner's*, Henry Norman begins a series of papers on the "Russia of To-Day," the first instalment of which deals with "The Two Capitals," and is accompanied by illustrations "from the auther's photographs and others."

Mr. Norman, when he does not set off fireworks or cut capers, is an instructive

SCIENCE AND INDUSTRY.

ARE "CARNIVOROUS PLANTS" REALLY CARNIVOROUS?

Even in text-books of botany and biology which claim to be "up to date," we see it stated that there exist "carnivorous plants," and in treatises on apologetics we now and then find an attempted explanation of this peculiar kind of plants. It seems, however, that by and by the conviction is spreading more and more amongst scientists that the so-called carnivorous plants are in reality not carnivorous. Thus an item in *Popular Science* (No. 8) reads as follows: "The nepenthes or pitcher plants have long been considered and described as carnivorous, but it is now asserted by M. Rapell Dubois that this is not so. If the liquid collected from the 'pitcher' be sterilized, it has no digestive properties, and he therefore attributes the pseudo-digestion of the open pitcher to the action of microbes." This is by no means the first time that scientists have tried to disprove the existence of carnivorous digestion in plants. Already as early as 1878, Mr. Henderson, a well-known floriculturist, reported that the "Dionoea muscipula" (Carolina Fly-Trap) does not digest her prey. He carefully prepared and thoroughly cleansed ground destined for 200 plants of this species. 200 plants, all as near alike as possible, were planted in two boxes (100 in each). One box was covered with wire gauze as fine as could be procured, to exclude insects, the other was left uncovered. Two months later, when the plants began to grow freely, the plants in one box were "fed" daily with flies and other insects, whilst those under the net received no portion. Three months of feeding failed to show any distinguishing feature between those so richly fovored with insect food and those which received no animal food whatever.

Henderson frequently also solicited the judgment of other horticulturists, and their invariable answer was that both lots were identical, as near as they could be. In this case the feeding did at least not fatten. On the other hand Mr. Francis Darwin is said to have planted about 200 "Drosera rotundifolia" in two positions. One part was feed with small bits of roast beef, the other half was not so favored. At the end of the season those fed weighed 21.5% more than the less favored. Who of these two is right?

"May be our American flies were not so nutritious as the English meat" (remarks Mr. Henderson sarcastically), "though certainly ours was the more natural food of the two. But as corroborating Mr. Darwin's test it completely failed.

These experiments of Mr. Henderson, together with the analysis of the fluid contained in the pitcher, as stated by Mr. Dubois, would suggest that in future we drop the term "carnivorous plants" from our text-books or at least admit the doubtfulness of the alleged phenomenon. U. F. M.

RELIGIOUS WORLD.

....The *Providence Visitor* (Nov. 3rd) is authority for the statement that the Holy See is considering the advisability of extending to the entire priesthood of the Roman rite the privilege which is confined at present to the Church in certain portions of the Spanish dominions of celebrating three masses on All Souls' Day.

....The *Pittsburg Observer* is enabled to state authoritatively that Msgr. Stephan has not resigned as Director of the Bureau of Catholic Indian Missions and that the report of the appointment of Rev. W. H. Ketcham as his successor is a fake.

....The Cologne *Volkszeitung* (No.921) has it from Rome that among the prelates to be raised to the cardinalitial dignity at the next consistory will be our Apostolic Delegate, Msgr. Martinelli. Despite the unsuspected source we doubt the accuracy of the information.

LITERATURE.

DID SHAKESPEARE WRITE THE BIBLE?

Here is a fine persiflage of the Baconian theory by the London *Answers:*

In Shakespeare's name lies the key to a wonderful cryptogram. The spelling "Shakespeare" was the poet's nom de plume, while "Shakespere" was his name, an evident change of "Shakespear." In each of the two spellings last given are ten letters—four vowels and six consonants. Combine these two figures and we have the number 46, the key to the mystery.

Turning to the forty-sixth psalm in the Revised Version, it is found that the psalm is divided into three portions, each one ending with "selah." Remember the number—46.

Counting forty-six words from the beginning of the psalm, one reads the word "shake" in the first portion, and counting forty-six words from the end of the psalm, one reaches the word "spear." There is "Shakespear" as plainly as letters can make it.

Carl Vogt's dictum that thought stood in the same relation to the brain as the gall to the liver, is by no means original. Frederick the Great, in a letter of Dec. 4, 1775, wrote to Voltaire: "From these comparisons between meditation and digestion, between the formation of ideas and the generation of animals, the distance is short to the comparison of thought with the bile, to that secretion of the brain which has been the last secretion of materialism." M.

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* It is of little use to try to bring up your children good Catholics, says the *Sacred Heart Review*, if you allow them to read the yellow journals all the week. As a matter of fact, the parent who permits his boys and girls "to saturate their minds with the filth of the sensational press," is not trying to bring up his children good Catholics, or any kind of Catholics. He is just simply allowing them to go to the devil by one of the easiest and surest avenues.—*Monitor*, Oct. 20th.

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